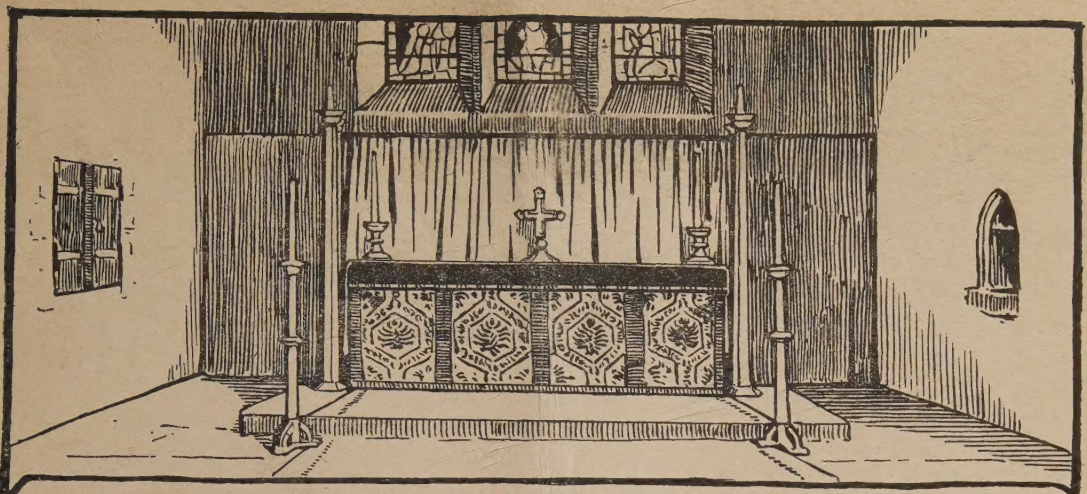

# THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 7. No. 24.

Summer, 1934.

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PRICE FOURPENCE.

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# THE ENGLISH CATHOLIC.

## The Quarterly Gazette of the Anglican Society.

**SUMMER, 1934.** **Vol. 7, No. 24.**

## EDITORIAL.

We print elsewhere in this issue a memoir of the late Mr. F. E. Howard, but we should like to add here a personal note of the great debt of gratitude we owe to him for the very great interest he took in this Quarterly from the first, and the valuable help he gave it. Not only did he contribute a number of extremely valuable and interesting articles, but he also supplied us with most of the illustrations we have had.

Just before his death he wrote an article for us on "The Churches of Bodley," and we shall print the first part of it in our next number. May he rest in peace.

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It would be out of place now to make any further comment on the Liverpool controversy. We are deeply grateful for the York decision, and for the gracious acceptance of it by the Bishop of Liverpool. The tone of subsequent apologies and Mr. Redfern's reply only help to convince us of the rightness of the Bishops' decision.

## THE PRESIDENT'S NOTES.

I hope the article in this *Quarterly* on the work of the Anglican Society in America will be diligently studied. The needs of the American Church as there set forth seem strangely familiar to us in England, nor is the urgency of the situation at home any less than across the Atlantic.

We must remember that ours is the only Society in existence which stands for the definite principles of Anglicanism in Faith, Rite and Ceremonial. Unless we do our part at once and with energy the case may go by default, to the grievous loss, as we are convinced, of the whole Catholic Church.

This is a call, not to despair, but to enthusiasm. There is an increasing number of parishes in which the principles of our Society find splendid expression. An admirable and inspiring picture of one such parish is to be found within the pages of this *Quarterly*, and it is noteworthy that the writer ascribes his inauguration of the Parish Eucharist to the example and encouragement of Canon Southam and his parish of St. Mary's, Portsea. This affords an excellent illustration of one of the chief ways in which our work progresses.

The torch must be passed on from parish to parish, until the light kindled by it shines throughout the Church.

H. Adeane Byard.

## REUNION NOTES.

The first number of the Anglican review in French, "Oecumenica," (S.P.C.K., 4/- for the year) is a most important and interesting event. The Archbishop of Canterbury contributes a foreword, and the Archbishop of York a valuable article on the distinctive character of the Church of England. The Metropolitan Germanos writes on the Anglo-Orthodox rapprochement, and one of our own members, the Dean of Chichester, on "The Anglican Church in our day": Father Herbert summarizes some recent books by Swedish theologians, and Dr. Macdonald draws an attractive picture of "An Evangelical Saint," Bishop Moule of Durham. This review is intended to be read by four different classes of people: (1) French-speaking Anglicans, of whom there are more than one might think, in such places as Madagascar, Mauritius, Haiti, etc.; (2) French Roman Catholics interested in Anglican affairs; (3) French-speaking Protestants in France, Belgium, and Switzerland, especially at Geneva, where our recent union with the Old Catholics has made the Reformed Church realize that its traditional view of the Church of England was mistaken; (4) members of the Orthodox Church, both in France, where the Russian dispersion has produced a number of French-speaking Orthodox, and in Greece and the Levant.

I am sorry that I misled my readers by saying that the publication of "Irénikon" by the Monks of Unity had been stopped. It was a false report, and that valuable review continues to be published.

The consecration of Professor Alexis Lehtonen as Bishop of Tammerfors, in which the Archbishop of Upsala took part, is important, not only because the new Bishop was a member of the Commission of the Church of Finland which came to England last year, and has great knowledge of, and profound sympathy with, the Anglican outlook, but also because this consecration is the beginning of the restoration to Finland of the succession accidentally lost in 1884. The Archbishop of Upsala, Dr. Eidem, is in the Anglican as well as the Swedish succession, since the Bishop of Fulham took part in his consecration : and the new Bishop of Tammerfors is thus also in the combined succession. The negotiations between the Church of England and the Church of Finland are to be continued in July.

The proposed settlement of the Assyrians in Brazil has broken down ; and this unfortunate people is still without a home or a future. The most satisfactory solution, and the one most agreeable to the Assyrian Patriarch, would be their settlement in the mountainous parts of Canada, which needs a much larger population, and where a healthy prolific race of agriculturists, Christian by religion, and connected closely by their traditions with England, would be of great benefit to the country and the Empire, if the Canadian Government could be induced to receive them.

The Free Reich Synod of the German Evangelical Church has produced a very important series of six theological declarations, summarized in the " TIMES " of June 4. Each declaration is accompanied by the condemnation of a heresy contrary to it. The following is a very brief synopsis of this document, taken from the " TIMES."

1. Jesus Christ, as revealed in the Gospel, is the only word of God.

2. God, through Jesus Christ, claims our whole life.

3. The Christian Church is a community of brethren, and belongs solely to Christ.

4. The offices of the Church are not to give one man dominion over another, but for the exercise of the administration entrusted to and required of the whole community.

5. The State, according to the Gospel, has to look after law and order in a world not yet delivered, a world in which the Church also stands ; the Church recognizes in gratitude to God the benefit of this His commandment.

6. The mission of the Church consists in the preaching to all people, in Christ's stead and therefore in the service of His word, the message of the mercy of Christ.

This is the first doctrinal Synod of the German Evangelical Church for 300 years, and its decisions (which refer, of course, to present conditions in Germany) are therefore of great importance.

The Old Catholic Congress, which meets every three years, will be held this year at Constance, in Germany, August 30—Sept. 3. Anglican visitors will be welcome. The proceedings will be in German. There will be a great Mass of thanksgiving on the Sunday, and on the Monday an excursion.

Those who are going to the Passion Play at Ober-Ammergau may be glad to know that they will be welcome at the Old Catholic church (formerly the English church) at Blumenstrasse 36, Munich. If they wish to make their Communion, they must give notice, at least the day before, to Pfarrer Max Rachel, the parish priest, at Wittelsbacherstrasse 250, who will be glad to welcome them, and they must bring a letter of commendation from an Anglican priest.

C. B. Moss.

## F. E. HOWARD—A MEMOIR.

Many readers of " The English Catholic " will have already learned with regret of the death of F. E. Howard, who was known to them not only as a church architect, but also as a frequent contributor to its pages, and a keen member of the Anglican Society. And by his death at the early age of forty-five, the Church at large has lost not merely a competent architect and learned ecclesiologist, but also a loyal and devoted son.

Although by no means without other interests, it may be truthfully said that Howard's real hobby was his work. His knowledge of English church buildings, both ancient and modern, was to say the least, considerable. In the course of his work he had travelled over a very large part of England, and he never missed an opportunity of inspecting any church that lay in his way, often securing measurements of features that interested him, and nearly always taking photographs of some portion of the building at least. His collection of photographs was as extensive as it was well-arranged, and often when a question arose as to some feature of a particular building,

recourse would be had to the photograph cabinet, and the matter settled in a very short time. And the collection of photographs was by no means confined to those buildings Howard had visited personally, for his friends who shared his interest in architecture acted as feeders by which the contents of the cabinet were constantly being increased with pictures of churches which they had visited, whether at home or on the Continent. While on the subject of photographs, it may be added that Howard was an exceptionally competent photographer, and had a complete mastery of the technique of the art.

His collection of architectural books was very extensive, and many a pleasant hour could be spent browsing amongst volumes ranging from such subjects as Abbeys and Cathedrals to the minutest details of architectural ornament. The library too was constantly being kept up to date, and when one saw a book on its shelves, it was practically a foregone conclusion that Howard had read it, and that it was not there merely for show, but because once read, it would be wanted for future reference.

Among this wealth of books would be found one written by Howard himself, for though "English Church Woodwork," a standard work on the subject, and beautifully produced with wonderful photographic examples, was published under dual authorship with Mr. F. H. Crossley, who supplied most of the photographs, Howard was responsible for the whole of the text. Furthermore, at the time of his death two other books were in course of preparation, the one a detailed work on English Church Architecture of the Middle Ages, and the other on more modern developments in the art of church building; and it is greatly to be hoped that both these works will, before long, see the light in some form or other, as whatever is written in them will have behind it the weight of years of patient study and sincere thought.

In the realm of architecture it is unfortunate that comparatively little new structural work fell to Howard's lot. His *chef d'oeuvre* is the Brocket Chapel at Lemsford in Hertfordshire. This beautiful building is attached to the chancel of a very insignificant Victorian parish church whose dullness only serves to show the delicacy of Howard's work. Though in general style it is that of the XVth century, the detail

**F. E. HOWARD.**
*Photo by Ernest Hall, Oxford.*

shows that freedom from mere copyism which characterised so much of Bodley's work, of which, incidentally, Howard was a great admirer. The interior of the chapel is vaulted in stone, the elaborate roof being enriched with a large number of carved and coloured bosses. The alabaster tomb which this chapel enshrines is an especially lovely piece of work, and alone justifies a visit to Lemsford. Howard's other structural work includes a large number of churchyard

and village war memorials whose refined and unobtrusive design is in complete harmony with the English countryside.

Howard's archaeological knowledge, coupled with his great artistic taste, made him the ideal restorer of ancient fabrics. When the roof of the glorious church at Lavenham was attacked by the death watch beetle, the work of repair was entrusted to him, and so well did he acquit himself that the Church Assembly report on the protection of English Churches for 1928—29 stated: "The committee feels that this is one of the most satisfactory and conservative pieces of repair work of which they have had experience."

A more recent piece of work under his direction was the replacing of the rood screen at Attleborough, one of the finest existing mediaeval examples in East Anglia, in its original position whence it had been moved to the West end of the church.

Howard's ideal in the repair of ancient churches and their furniture was always to preserve every piece of the old work possible, at the same time not being afraid to add new work where necessary for the restoration of the original design, where that could be ascertained with any degree of probability, an ideal which takes into account both the antiquarian and the aesthetic points of view.

Of Howard's work in the decoration and furnishing of churches there is much to be seen up and down the country. At Tring in Hertfordshire, a fine reredos richly coloured and gilt; at Wookey near Wells the re-arrangement of the church with Altar, screen etc.; a fine font cover and bishop's throne at Bury St. Edmunds Cathedral, a pulpit at All Saints', Wellingborough, to mention only a very few examples taken purely at random, for the list could be extended almost indefinitely. In all is equally manifest that attention to detail, coupled with noble proportion and good general outline, which was characteristic of Howard's work.

If his work was traditional in character it was because Howard was a firm believer in tradition as a force to be reckoned with in design, and he held no brief for those architects who deliberately set aside tradition merely for the sake of novelty. Novelty could only be justified if it was beautiful, and so-called "modern" architecture he regarded as not even clever, still less beautiful, and therefore wholly unjustifiable, a thing which would be merely laughed at by future generations. It needed no skill to design a building which was merely a matter of straight lines, and cubes, and such impressionist ornament as was allowed was merely a return to the barbarism of primitive times. No great work has ever been done, he maintained in the book upon which he was engaged at the time of his death, by defiance of all the knowledge and experience stored up in a living tradition. And for ecclesiastical architecture at least, Howard regarded the Gothic tradition as the most potent force to be reckoned with. For this Gothic tradition had never at any time completely died out in England, and the Gothic revival was for the modern church architect not something to be merely laughed at, but a source from which he could learn much, both from its virtues, and from its mistakes. Not that he held that mere copyism was by any means the ideal, but rather that the Gothic revival of the nineteenth century was the starting point from which any new style in church building must naturally evolve. It is in the light of this that Howard's work must be judged; and viewed from this standpoint it must honestly be admitted that it does represent a sincere effort to use tradition, and without self-consciousness to develop it, or rather let it develop itself according to the exigencies of the moment; and if the captious should say that tradition is the more evident, Howard would, one imagines, reply that he was well content that it should be so, and that it was so largely because the needs of the Church remained comparatively constant throughout the centuries, and that an intelligent understanding of these requirements was the first pre-requisite of a church architect and not the love of novelty.

"It is useless," he said, in the book just referred to, "for an architect to attempt to design churches unless he is a churchman and delights in worship," and this remark is the key to Howard's attitude to his profession, an attitude which, like his outlook on life in general, was fundamentally religious. Hence that feeling of reverence and devotion which pervades his work, giving it a value of its own, quite apart from any artistic merit it may possess.

Though his work may be said to have been his hobby, yet that is not to say that Howard had not other interests in life. He was, for instance, interested in music, and besides that he would discourse on a variety

of subjects in a way which always made him an interesting companion, while his even temper and cheerful manner made him a person with whom it was difficult not to get on. And it is due to his constant kindliness and ungrudging hospitality that the present writer has been enabled to know him sufficiently well to regard it as a great privilege to be able to make this small tribute to the memory of a friend whom he had come to love and respect.

"Requiem aeternam dona ei Domine, et lux perpetua luceat ei."

R. P. GRIFFITHS.

## THE NINETEENTH CENTURY.

Dr. S. C. Carpenter's volume "Church and People, 1789—1889," was published a full year ago by S.P.C.K., but as no review of it has yet appeared in the *English Catholic*, an account of its contents and some comments on its value will not come amiss.

The teaching of Church history presents very great difficulties. Unanimously we deplore the ignorance of history displayed by normal Church folk. It is a barrier to Reunion: the old prejudices remain unexplored by those who hold them and unappreciated by those who feel their sting. It is a barrier to a full understanding of to-day's problems: for the atheism of the Communist, the Erastianism of the politician and the Modernism of the Day-school teacher have all their roots in the past. And what sort of history are our Church folk getting to dispel their ignorance of these things? Either the most detailed and portentous scholarly volumes, which they will never read, or else the miserable half-crown party tracts, which they read with all-too-great avidity.

The way to better things is being shown by such writers as Christopher Dawson, Edwyn Bevan and the Master of the Temple. The ideal method of studying Christian history, by the average intelligent Churchgoer, would now seem to be this: to take Dr. Bevan's most excellent little volume "Christianity" (in the Home University Series) and read it very slowly from cover to cover; then to take a particular chapter, *e.g.* "The Middle Ages," "The Reformation," or "From the French Revolution to the present day," and analyse it carefully; and finally to select some big books on the particular period chosen and master it. For the years 400—1000 A.D. nothing could be better than Christopher Dawson's "The Making of Europe"; for the Reformation we still await the right book; and now for the nineteenth century, for the Anglican Communion at any rate, we have this volume of nearly 600 pages by Dr. Carpenter.

It is a common delusion that you cannot write interesting history without a few well marked prejudices. The Master of the Temple proves that you can, for while his book is splendidly impartial from beginning to end, and the acuteness of his judgments not blunted by savage little digs at people he does not like, it remains a fascinating essay to read. Not in the way that *e.g.* Geoffrey Faber's "Oxford Apostles" is fascinating, for when you are surveying a whole complicated century of history you cannot quote *in extenso* from personal diaries and documents, as you can and must do in producing a series of character studies. The narrative historian maintains the interest of his reader by other devices; partly by the brilliant terse phrase, *e.g.* (of the Evangelicals) "in their devotion to St. Paul's Epistle to the Romans they forgot St. Paul's Epistle to the Ephesians" (p. 40), or "The Tractarians were pioneers, but of their period"; and partly by the curt anecdote, itself displaying a wealth of incidental reading, such as, in a general description of education in Church principles through the medium of Victorian novelists: "There is a well-known story that Tennyson lay awake in an inn bedroom till the small hours absorbed in the chronicles of the May family, but at last his companion, Francis Palgrave, heard him say with satisfaction: 'I see land! Mr. Kendal is just going to be confirmed.'"

But the chief fascination of a book like this does not, of course, lie in its occasional gleams of wit or its many clever phrases: it lies in its easy mastery and exposition of several successive and important phases of English history. The book naturally divides itself into four sections: (1) the first five chapters, from the French Revolution to the Oxford Movement, (2) the next four, which we might call 'The Oxford Movement and after,' (3) five long chapters covering the Victorian age in all sorts of aspects, and (4) a final section of a hundred pages on the development of thought in the period, with

an epilogue suggesting the lines of a sequel from 1889 to the present day. We will consider these sections briefly in turn, and then finally ask ourselves what questions this survey immediately presents to our minds.

(1) 'The history of our own time begins with the French Revolution.' So the book begins; and the statement is amplified in the ensuing pages and chapters. The old stable order of the eighteenth century was ended, and in its place came the new liberalism, industrialism, and scientific development, which changed the face of England and of all Europe. Religion in England meant an established church, with a desiccated High Church tradition; a small Evangelical party; and a vociferous down-trodden minority of Nonconformists and Roman Catholics. Whence would the revival come to save the Church from the grasping hands of politicians and the consequences of its own neglect? The Evangelicals did some great things: the abolition of the Slave Trade, the founding of the Church Missionary Society, and the development of the Sunday School. But what hope was there from a group which preached a Gospel without a church, and who had no sense whatever of social reform, when social reform was most urgently needed? Again, there was the 'Clapton sect' or 'Hackney phalanx' led by that staunch 'Establishmentarian,' Joshua Watson, who worked and prayed and gave liberal subscriptions to good causes for half a century: but there was no fresh creative life in that party. Once more, there was the formidable Blomfield, Bishop of London, who gets a chapter all to himself in Carpenter's book, facing the abuses of his time and meeting them in cooperation with the State. He built fifty new Churches for London, and dominated the Reform Commission which produced the permanent Ecclesiastical Commission in 1836. That was one way of getting things done.

(2) But there was another way, a slow way, 'a wholly different way, which was being explored and pursued at Oxford.' And that brings us to the Tractarians. So much has been written about them in the past twelve months, that we need not re-emphasize their contribution to the Christianity of our time. Dr. Carpenter gives a very fair account of what they stood for, and especially their insistent belief in the Church as the Body of Christ, without forgetting the very serious limitations of their outlook; he gives us the usual story of the great twelve years at Oxford; and he follows it up with a couple of chapters on the sequel: "Patience and Perseverance," and "Ritualism and Prosecution." It will suffice to quote his admirable judgment on that tragic episode: "The men who suffered had a limited outlook, and were obstinate, but they were profoundly conscientious and, whether or not other methods of treating them would have produced a better result, it is now generally agreed that they were in fact treated in a wrong way." (p. 212).

(3) We turn to the section, the long central section of the book, which gives such a fine, varied picture of the Victorian Church. The chapter-headings are intentionally vague, we presume, and one of them "Character and Action" seems to have no bearing at all on its contents. The first, "Diocese and Parish," starts with an account of the prevailing laxity in respect of Confirmations, ordinations, and the general ordering of diocesan work, and then shows the vigorous reforming action of such men as Samuel Wilberforce and many other Bishops; with a concluding section on the great days of St. Paul's and Westminster Abbey under those two most utterly contrasted types of Church leader, Dean Church and Dean Stanley.

"The Social Conscience" follows, and here we seem to strike the essential weakness of the Church in the last century. For all the philanthropy of men like Pusey, the creative thinking of Maurice and the Christian Socialists, and the constructive vision behind Toynbee Hall and the great Settlements, what can be said of the Church in general? "The Churchman of the parish was good at the private virtues, but weak in public spirit—the comparative apathy of the average Churchman in social matters at this time was an unhappy failure." It is well for us to remember, as M. Halévy once put it to some of us at Oxford, that the international World War alone prevented the outbreak of a terrible inter-class conflict, which the Victorian age had generated. What did the Church do to discourage such a conflict? The admission on a later page of this book that "in the matter of Home Reunion almost nothing was done" is a sinister reminder of a class-divided nation. The Church of England has not been altogether libelled by its foes' description—"the conservative party at prayer."

However, that there was plenty of rich life in the Church the remaining chapters leave no doubt. In "Character and Life" we see the vigorous development that was proceeding in the parishes, increased staffing, better hymn books, devotional manuals, and the birth of that strange portent in journalism, the Parish Magazine. Temperance and Rescue work, the founding of the G.F.S. and the Mothers' Union, the restoration of churches ("Artistically, it was for the most part a mistake"!), the growth of the Religious Life, Retreats, and Sacramental Confession—no, the Victorians were not idle. And when in the ensuing chapter on "Expansion," we are reminded of that amazing record of overseas work; with half-a-dozen well-chosen illustrations given at full length, our criticism of our grandparents looks a very shabby thing. Here were men and women who heard God's call and went and served Him without stint.

(4) "The Movement of Thought" is kept to the end and brings the story down to the great landmark of "Lux Mundi" in 1889. Dr. Carpenter is specially well qualified from his own considerable learning to give us the right kind of assessment here. The scientific "attack" is carefully sketched and the reply of the theologians follows. We watch the storm created by "Essays and Reviews," and the calm judgment of Dean Church. The great trio of Cambridge scholars, Lightfoot, Westcott and Hort, are paid a due tribute; the work of F. D. Maurice, described as "the father of modern English theology," is for perhaps the first time properly appraised; and there is finally a very full analysis of the book "Lux Mundi."

Such, in outline, is Dr. Carpenter's contribution to our general group of Church history. Nevertheless, as we lay the book down, we cannot quench a certain feeling of sadness. As the author himself says, "The record of a hundred years of English Church life contains much that is disappointing—if it be measured against the supreme standard, all human history, all Church history, is a failure" (p. 568). For all the effort here described, did the Church in the nineteenth century ever really get to grips with the world it was seeking to redeem? A vast industrial civilization grew up, a great movement of political and social reform was set on foot, science sped forward by leaps and bounds, and the nations gathered themselves for War; and where was the Church or Christianity, in all that? The verdict of the honest observer will be that the Church has lost its leadership, and must regain it if civilization is to survive.

V. L. JOHNSTONE.

## THE PARISH EUCHARIST AND BREAKFAST.

### A Seven Years Experience.

Now that so much has been said and written about the Parish Eucharist, and whilst nevertheless its practice is still rather the exception than the rule, the experience described in this article may perhaps be of use to those who are definitely contemplating its introduction, and to others who are shivering on the brink but who fear to launch away.

I write as a Vicar of a large Midland industrial parish which has just completed seven most happy years of the Parish Eucharist and Breakfast. I will tell you all I can about it in the space at my disposal, beginning with a short history of the parish and its antecedents.

Founded in 1849, it first came under the influence of the Catholic Revival in the year 1909. At that time a Daily Celebration was started, and in 1914 the principal service on Sunday mornings at 11.0 was changed from Mattins to the Sung Eucharist. This was the arrangement which I found when I came in 1921, and with which we persevered until 1927. The congregation was never a large one even though it included numbers of children, but I was not disturbed by this nearly so much as by the conviction, which grew as the years went by, that there must be something lacking in a plan for Sunday morning, which invited the faithful to the Lord's table twice and sometimes three times, and yet, so far as Communion was concerned, sent more than half of them empty away.

I do not propose to dwell upon the imperfections of what is now to us here the old regime. They may be summed up, to my mind, in the fact that the Blessed Sacrament, given by Our Lord for one purpose above all others, is used principally for something less than, and secondary to that purpose.

Could anything be done about it? That was the question constantly in my mind, and at last the answer came from Saint Mary's,

Portsea, through its then Vicar, the Rev. J. F. L. Southam, who in a lecture to clergy at which I was privileged to be present, described the Parish Eucharist and Breakfast which was then working in his own parish. That was some nine or ten years ago. I went back to my people and told them the good news, preaching and talking about it as often as I could during the next two years, at the end of which time I framed a questionnaire asking them if they were in favour of such a change, and whether it might be effected in the near future. Of 200 replies sent in 115 were in favour and 85 against. This was not the unanimity that could have been desired, but an examination of the "Noes" revealed that the great majority were people who communicated infrequently, and who made no use whatever of the church on Sunday morning after the early celebration. In these circumstances I felt justified in proceeding, and after a period of intensive teaching and preparation, on Whitsun Day, 1927, we changed our Sunday morning plan by moving the 11.0 Sung Eucharist back to 9.15 and following it with breakfast in the Parish Room. We did lose, to my regret, a few regular members of the 11.0 congregation, not because (excepting in one or two cases) they disapproved of the change, but for practical reasons which made their attendance at 9.15 impossible. It was inevitable that in so great a venture there should be some degree of sacrifice of this kind. On the other hand quite a number of those who voted against the change soon became and are still among its most ardent adherents.

### THE SERVICE.

I will now describe the Service in some detail. We deliberately gave up the more elaborate musical settings and chose Martin Shaw's Modal Mass (Curwen 6d.), which we have used ever since. The choir made no difficulty about this, and the attendance at 9.15 both of men and boys has always been excellent. There are five hymns (six if there is a procession), and the congregation join in the music from beginning to end. Only the senior children (eleven years and upwards) come to the Parish Eucharist, the idea being that the Infants and Juniors will be better provided for later in the morning until such time as they are ready to come into the family worship without undue strain to themselves and without disturbing the quiet and concentration of others. The Service lasts an hour and a quarter, so far as is possible no more and no less. The chief variant is the length of the address. If there is a procession and a large number of communicants it may be as short as five minutes; on ferial Sundays there is usually time for a quarter of an hour.

At the Sursum Corda and until the end of the Benedictus all stand, both for the practical purpose of change of position, and in order to re-create alertness at the beginning of the principal part of the Service. Immediately after the Prayer of Consecration, and as it were in continuation and conclusion of it, all sing, softly, the two verses of "Wherefore, O Father" (*E.H.* 335). This, with the Amen which follows, gives the people an added sense of co-operation with the celebrant in the act of consecration, and brings the prayer itself to a more natural conclusion. After a period of silence is sung the Agnus Dei, and then the Communion begins, first of the servers and choir, then of the people. In order to avoid the long lines of waiting communicants so familiar at said celebrations on great feasts, a churchwarden regulates their approach to the altar in the simplest possible manner by standing in the centre aisle facing the altar, and moving back a few rows at a time. Only those in front of him leave their places, the rest waiting until he stands behind the pew in which they are kneeling. At the conclusion of the service, the celebrant having taken off the chasuble returns to the Chancel step, where he leads a brief thanksgiving out of the communion manuals with which all are provided.

### THE BREAKFAST.

I said that the Vicar of Portsea solved my problem of non-communicating attendance, but he did more than that. I had never heard of the Parish Eucharist Breakfast, and it is to this that I turn now at some length because of its tremendous value and importance. When I first saw and admired it at St. Mary's, Portsea, I was quite sure that its introduction would be impossible here, and I tried hard to get Mr. Southam to agree. I cannot be too thankful that he refused to do so, but it was with a somewhat faint heart that I returned home prepared if need be to pick a crust with two or three faithful people who would offer themselves for the experiment. Imagine my joy when on the first Sunday morning we sat down to our repast seventy strong, and when as the weeks and months sped by it became evident

that the Breakfast had come to stay. I see now quite plainly that it is the very complement of the Eucharist itself, and that in consequence its value is almost beyond adequate appraisal. To breakfast in the company of those with whom only just before you had partaken of the Bread of Life is to realise vividly and afresh the benign Fatherhood of God, and the happy Family Life in which, through Our Lord Jesus Christ, we share as His children. The Eucharist is in a sense consummated in the Breakfast, and the Breakfast is partaken in the "aura" of the Eucharist. When this has been said it seems almost trivial to come down to practical and social advantages but they are so implicit and of such great import that I beg leave to describe them. In the first place the Breakfast is a witness and an aid to Fasting Communion. I will only say here with regard to this important matter, that its desirability is emphatically taught and that the Breakfast to my certain knowledge greatly facilitates its practice. Secondly I estimate that but for the Breakfast quite twenty-five per cent. of those who came to the Parish Eucharist would be unable to do so. There simply would be no breakfast for them when they returned home late in the morning, without serious inconvenience to themselves and to others. Thirdly, it brings together people who otherwise would know little or nothing of each other. Under the old regime it was not uncommon for communicants at the same altar over an indefinite period of years to be oblivious almost of one another's existence. With the Breakfast all this is changed, infinitely for the better. Nearly everyone comes to it and strangers are given a cordial invitation at the end of the Eucharist by the Clergy or churchwardens. Lastly, the Breakfast greatly assists the working of the Parish machine. Additional notices are given out, work arranged, and plans discussed, whilst afterwards committees are able to meet, and clergy and people have unique access to each other for the hundred and one purposes of parish life.

It would be difficult to imagine any parochial organisation which runs more smoothly and easily. Our experience has been that a committee of one is all that is required. This committee, with us it has always been a lady, distributes the necessary work among some twenty-four to thirty people who are divided into teams, each being on duty once in seven or eight weeks. She herself does the catering, keeps the accounts, and has the custody of the crockery, table cloths, bread cutter, etc., belonging to the Breakfast. The menu consists of tea and coffee, jam and marmalade, potted meat and cut bread and butter. A collecting box is passed round during the meal, and a nominal charge of 3d. is made. It is true that some people give in excess of this amount, but the striking fact remains that the Breakfast not only pays for itself, but buys its own crockery, knives, and table cloths. The Caretaker puts up the tables which are laid overnight by the Rangers. On Sunday morning those on duty make their communion at 8 o'clock, but on special occasions, they have found it possible both to prepare the Breakfast and also to be present at the Eucharist. How this is done is one of those mysteries which are beyond the wit of a mere man. Grace is said corporately before breakfast, but not after, the people dispersing at will when they have finished. Smoking is permitted at the end of the meal. Clearing away and washing up are usually finished by 11.30.

The Social Club is thrown open after Breakfast to all who have been present in church, and in winter especially quite a number of people avail themselves of it.

I have written at some length about the Breakfast, because there are to my knowledge a number of parishes which have or are contemplating the Eucharist without it. To such I would earnestly say, Give it a trial, wholeheartedly, enthusiastically, optimistically; if you fail no damage surely will be done; if you succeed, as I believe you will, the gain to the Eucharist and to the general life of the parish will be incalculable. Here it has been so easy and so happy and useful that, were I to move, I would try for it under almost any circumstances, even though the nearest suitable room were at a distance from the church, and even though the numbers were small. I should be confident that it would enable at least a few more to come to the Eucharist, and would foster that family spirit in Church life which is so much to be desired.

## RESULTS.

I come now to results, of which I write with some diffidence, but without which a paper such as this would be incomplete. The figures and comparisons which I shall give, whilst being in the main remarkable are yet sufficiently modest to suggest to any priest of ordinary ability who is prepared to

go all out, that in his own parish he could hope to achieve results at least relatively good, if not indeed far better. The number of communicants on the roll has varied very little in the almost fourteen years of my incumbency, and stands at about 340. The average number of communicants in the years 1921 to mid 1927 was fifty-four per Sunday. From mid 1927, when the parish Eucharist was introduced, to the end of 1933, the average per Sunday has been 112. This figure has been fairly constant throughout the period except that the numbers at the early celebrations have decreased from thirty-five to twenty-five, whilst those at the Parish Eucharist have increased from sixty-eight to eighty. I could wish that the growth in numbers had been larger than it is, but the fact is worth stating, both these and in what follows regarding the children, though I do not offer it as an excuse, that during the last seven years, our two daughter Parishes have dedicated their permanent Churches, one in 1929 and the other a few weeks ago.

The point of the above comparison is that the Parish Eucharist has doubled the number of communions made on Sundays, bringing them up to almost one-third of the total communicants on the roll. Another interesting comparison relates to Low Sunday. The average for 1921—1927 was twenty-four, from 1928—33 was 100. Only in 1928 with eighty-five, were we under three figures. It might be supposed that the increase of communicants on Sundays would affect adversely the number during the week, but the opposite has been the case. The weekly average before the change, was twenty-two. During the last four years it has risen to thirty-nine. A record has not been kept of the numbers at Breakfast, but I should estimate the average at from sixty-five to seventy. The ages of those who come to the Parish Eucharist range fairly evenly between eleven and the fifties, with perhaps a preponderence on the side of youth, together with a few representatives of the sixties and seventies.

The important question will be asked, How does this Sunday morning arrangement affect the Sunday School and the children? The answer is not easy to give because of the great changes which have come over Sunday School life and work in recent years. The number of children, especially in towns, has fallen off, and there are fewer "twicers" (to say nothing of "thricers") than there used to be, which means that the difficulty of their training both in Worship and knowledge of the Faith, is considerably increased.

Nevertheless, I claim unhesitatingly that our new plan is producing proportionately better results than the old. Formerly, all the children came to the Sung Eucharist at 11.0, and very long and difficult they found it. Moreover, it was a training in non-communicating attendance which could only lead to perplexity in years to come. What now happens is that the Infants come to church for their opening prayers and a hymn at 11.30, after which they go to the Parish Room. The Juniors then have the use of the church for a service from 11.45—12.30. The merit of the arrangement is that all the children have the ministrations of the clergy in church during Sunday morning. The Seniors, to whom reference has already been made, obviously appreciate the privilege of coming to the Parish Eucharist, at which they take their places not grouped together, but among the general congregation.

The attendance in all three departments is good, and there can be no doubt that we are in touch now with a larger proportion of our children on Sunday morning than we were under the old plan. The afternoon arrangements are unchanged, the Seniors being in church and the Juniors and Infants in Sunday School.

I come now to what are generally known as the "young people," *i.e.* those between the ages of fourteen and twenty. We find that, having regard to the drop in numbers, a larger proportion remain faithful to the Parish Eucharist than did to the Sung Eucharist at 11.0. It is a bigger thing, after the "props" of the Sunday School have been removed, to give up the weekly Communion, than it was to stop coming to the Sung Eucharist. Then there is the additional attraction of the extra hour in bed if desired, and of the convenience and fellowship of the breakfast. Everything seems to combine to retain the adolescent, and at the same time to set before him the highest ideal of the Life and Worship of the Church. This is not to claim that the leakage common to this period, has been stopped, but it has undoubtedly been stemmed. I can truly say that I never before had so many young people of outstanding quality and usefulness as at the present time, and I regard them, with much

thankfulness, as the first-fruits of the Parish Eucharist and Breakfast.

To the same cause too, I attribute the fact that we were able in 1929 to give up the ordinary collections in church, and to concentrate on the method of the Free Will Offering, which rose in an incredibly short time, and in spite of much poverty and unemployment, from £112 to £360 per annum. Yet another result has been a marked increase in prayer, work, and offerings, for Overseas Missions.

The Parish Eucharist makes Sunday morning easier for the Parish Priest if only by reason of the fact that his fast terminates at 10.30, instead of at 12 o'clock or even later. Mattins too, is said privately, and quite half the morning is thus available for work with the children and for interviews.

One other result is worthy of mention, namely the interest taken by other Parishes. In one case representatives of a congregation thirty miles away came over twice in order to see the Parish Eucharist and Breakfast, and it was my great privilege not long ago to be present at the first anniversary of its introduction in their own Church. Hereabouts three Churches have started the Parish Eucharist in the last few years, one of them with Breakfast as well, whilst I know of several others over a wide area who are giving the matter their serious consideration.

It must not be thought that we have no problems or anxieties. That could not be whilst so many of our 11,000 parishioners remain unevangelised, and whilst we only succeed in maintaining the comparatively small total number of communicants on the roll. The Parish Eucharist is no quick or easy means to success. Nevertheless, looking back over seven years, I see that from the very beginning it brought us two blessings which could scarcely have come in any other way. The first was the doubling of the number of Sunday Communicants, the doubling, that is, of those who being possessed by Christ in His Sacrament bear Him forth to their fellows in the world. The second was the unique fellowship of the Breakfast. These, coming to us as they did on Whitsun Day, 1927, were a veritable Pentecostal Gift. With this new material, and by means of this "flying start," we have been enabled, slowly but surely, to enrich and to extend the whole of our Parish Life, and the joy with which each succeeding anniversary has been celebrated is eloquent of the grace belonging to this modern, yet primitive Christian ideal.

### THE FUTURE.

What of the future? It is full of hope and of promise. That which seven years ago was regarded as an innovation has now begun to be a tradition. None of our children over the age of twelve can remember any other plan for Sunday morning, whilst the number of aged people, to whom change is almost always pain and grief, grows slowly but inevitably smaller. The writer may continue as incumbent for a larger or shorter time, but he feels that his successors will continue the present plan without essential alteration, partly because it is neither High Church nor Low, but Catholic, partly because to a large number of his people it has come to mean so much, mostly because it is centred in Christ Himself, in simple obedience to the command which He gave on the night in which He was betrayed.

H. C. JAMES.

## THE ANGLICAN SOCIETY'S OPPORTUNITY IN AMERICA.

**By the Rev. EDWARD R. WELLES, S.T.B., Rector of Trinity Church, Woodbridge, New Jersey, U.S.A.**

The state of the Church in America is far too complex and diversified to admit of anything but the most superficial treatment in an article of this length. We shall restrict ourselves, therefore, to dealing with those aspects of American Church life which are of especial significance to the Anglican Society. We shall further endeavour to suggest a few ways in which the Society can play an important role.

I.

There is a marked tendency within the American Church to-day towards a richer ceremonial. This is not an unmixed blessing. In some parishes where this tendency is evident there is no thought of giving an external expression of an inner faith, but only a somewhat vague desire to make the services more "artistic" and

appealing to the individual sense of beauty. Parishes in which this is true are perhaps unconsciously imitating the trend of other parishes in which there is a conscious and deliberate effort to introduce a ceremonial more in keeping with the beauty and symbolism of our holy religion: an outward expression of an intense inner conviction of the tremendous importance of certain specific eternal verities which we call the Catholic Faith.

This tendency towards a richer ceremonial is attended in many parishes by a lamentable confusion and hesitation on the part of clergy and laity alike. There is a pathetic vagueness and indecision evident: a groping in the dark for some consistent, coherent ceremonial. There appears to such people to be no proper ceremonial ready to hand that is truly Anglican.

The only ceremonial and use which has any large number of exponents within the American Church is (if you will permit the coining of an adjective) the Anglo-Roman. The exponents of this use are numerous, and are rapidly increasing in number, because they know what they want, they have a definite, coherent system worked out to the last detail, they are highly organized, and they employ many effective means of propaganda.

Many of our young clergy emerge from the seminaries or theological colleges on fire with the Catholic Faith. Conditions in America are such that few of these newly ordained men are able to serve their apprenticeship under another priest. They are sent right to the firing line: in a small mission or a struggling parish—single-handed! They long to practise and spread "the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer." They must do this on their own initiative. They look around them and behold a peculiar state of affairs. For the most part they see three possible courses: the Anglo-Roman use, the all-too-prevalent individual caprice, or nothing. And large numbers of the younger clergy to-day are turning in despair to the Anglo-Roman use for want of something better that is available, definite and non-individualistic. They know nothing of an Anglican use for the Anglican Communion as distinct from the Roman use. Even if they knew that such a use existed, they would not know where to turn to have it taught them. The exponents of the Anglican use have been, for the most part, few, quiet about their treasure, unorganized, and unknown. The Anglo-Roman cause is winning by default.

Here is a splendid opportunity confronting the Anglican Society, but it will not wait long. The tide has already begun to run strongly to the Anglo-Roman shore. If a definite expression of the Anglican use can be presented as a standard, and made easily accessible to the inquiring and eager priests (young and old alike), much good would be accomplished.

There are many Prayer-Book Catholics in America who shy at Anglo-Roman ceremonial and innovations. These individuals would welcome an authoritative, clear and definite Anglican Use which they could follow. They have neither the time, training, nor library facilities necessary to conduct the requisite research themselves. It would have to be prepared for, and presented to them in simple, practical, and definite form. The Anglo-Romans have their Fortesque to guide them into ceremonial perfection; we Anglicans need to compile a volume which will do the same thing for true Anglicans. And we must never for a fleeting instant allow ourselves or others to lose sight of the fact that ceremonial is merely an adjunct to worship; God is the End, ceremonial only one of the many helpful means to that great End.

II.

Associated with the tendency towards a richer ceremonial in the American Church there is an increasing interest in Church Art and Architecture generally. This is resulting in the erection of many new edifices and the expenditure of considerable attention and money on the furnishing of old as well as new Church buildings. Stained glass, carved woodwork, metal craft, lace and embroidery are some of the material objects which contribute to this accomplishment. And here, too, we find that the only alternatives known to many of the clergy and laity are the Anglo-Roman productions and the caprices of individual rectors and influential lay people. For example, in the matter of the altar and its accessories, together with the facilities for the Reserved Sacrament, there is scant awareness of a beautiful and correct Anglican tradition and custom which is the happiest possible solution for Anglicans. Here, once more, the Anglican Society is challenged by a

great opportunity, and one which may not knock again for a long time to come.

III.

The Anglican Society has as its first object "to promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer." In the service for ordaining a Priest, the Deacon is asked, "Will you reverently obey your Bishop ("Ordinary" in the English Prayer Book)?" And the Deacon solemnly promises that as a Priest he will obey his Bishop. Yet it is one of the most distressing conditions in the state of the American Church to-day that a large and influential number of the clergy do not reverently obey their Bishops. Bishops are regarded by such Priests as confirming machines who must be allowed to visit the parish for that purpose, and who are also necessary to perpetuate the Apostolic Succession and confer orders. For all practical purposes, however, the rector of a parish is his own master, does not look to his Bishop for leadership or counsel, and has little hesitation in criticizing him privately or publicly.

Because of this state of affairs, the Church's work and prestige suffer greatly. That this is not a Catholic attitude on the part of the clergy is strikingly declared by that patron saint of many of our Catholic parishes, St. Ignatius of Antioch. He wrote in his Epistle to the Ephesians: "It becometh you to run in harmony with the mind of the Bishop—for your honourable presbytery—is attuned to the Bishop, even as its strings to a lyre." In his Epistle to the Trallians he wrote: "For when ye are obedient to the Bishop as to Jesus Christ, it is evident to me that ye are living not after men, but after Jesus Christ. It is therefore necessary—that ye should do nothing without the Bishop."

Some clergy give as their excuse the plea that the Catholic cause can be better and more quickly advanced in the diocese of an unsympathetic Bishop by ignoring or even disobeying him. Surely this is a short-sighted expedient. For the Episcopate is the channel through which the life of the Catholic Church flows, as the sap in a tree flows from the roots through the trunk to the branches and leaves. If we disparage, disobey, or destroy the Episcopate, we do but defeat the very Faith for which we live, and work, and, if need be, die. Surely here is another opportunity for the Anglican Society; to strive to inculcate a greater respect for, and obedience to, the Episcopate. The Bishop is the rallying point of our Church life. Let us make this a fact instead of a pious but unrealized dream.

IV.

A considerable number of clergy in the American Church use unauthorized service books in place of the Book of Common Prayer. Loyalty to the principles of the Catholic Faith as laid down in the Book of Common Prayer should also mean that clergy use the Prayer Book in public services and not some unauthorized publication. Disloyalty of that sort is most un-Catholic and non-conformist. This matter deserves the support and conscientious practice of members of the Society. It also follows logically from our loyalty to the Bishop. We should use what he authorizes and nothing else.

V.

Doctrine and its embodiment in the Christian's daily life are surely included in the first Object of the Society, when the practical and personal use of the Prayer Book is involved. In the American Prayer Book of 1929 are to be found some exquisite prayers appropriate for family and individual use. It is noteworthy that an increasing number of communicants are using the Prayer Book as a book of private devotion. The Anglican Society can aid materially in strengthening this laudable tendency by promoting a more intimate acquaintance with the Prayer Book by means of pamphlets, tracts, articles, and addresses thereon for wide-spread distribution.

VI.

One covets for the Anglican Society the honour of playing an increasingly important and vigorous part in the life of the American Church. In order to accomplish this, it is necessary for the Society to demonstrate in unmistakable fashion that it is not solely interested in academic matters divorced from the problems of troubled every-day life. This can best be done if the Society takes an active interest in matters of Christian Sociology.

The most vital and vigorous movement or tendency in the American Church to-day is the tendency to realism and social-mindedness. The alert clergy and laity of

the Church are becoming intensely conscious of the social implications of the Catholic Faith. Only a few of the many manifestations of this fact need be cited in proof: the increasing activity of the Church League for Industrial Democracy; the wide discussion of the Hale Lectures by the Rev. W. G. Peck: "The Social Implications of the Oxford Movement"; the popularity of so realistic and strange a book as Nicholas Berdyaev's "The End of Our Time"; the Presiding Bishop's sermon at the October 1933 (Anglo-) Catholic Congress at Philadelphia; and the "New Tracts for New Times," the first one of which was the high-spot of that Congress. A quotation from that first Tract ("The Call to Action" by the Rev. Julian D. Hamlin) will indicate the general trend: "Sacramentalism has too often meant merely heated arguments about two sacraments or seven; heated metaphysical discussions about the nature of the Real Presence; groups of clergy sitting up all night in heated arguments about where the Gloria in Excelsis should be said, while the world passes on its way, and we with the stupendous gospel have been living with spiritual dynamite in our cupboard, and no thoughtful realization of how it can be applied to the world. We have used the sacramental principle to surround it with the material beauty of the world. But sometimes we have been so busy putting diamonds in our chalices that we have forgotten the precious character of its social message. There is nothing so awful or so decadent as a religion that is divorced from life. Many young people of to-day turn their backs upon the Church simply and solely because we give them a sense of unreality."

The first Object of the Anglican Society is to promote the Catholic Faith. Surely this includes an energetic and enthusiastic participation in the Catholic social tendency of the new era which is dawning.

VII.

In conclusion, it should be firmly asserted that the Anglican Society in America faces a glorious opportunity for vital and constructive service. The opportunity will shortly pass, if not quickly and boldly grasped. One would venture to suggest that the Society might profitably take a page from the methods of the Anglo-Roman exponents and become more effectively organized. We exponents of the Anglican way must become more active. For too long we have hidden our light under a bushel. We must employ more adequate means of propagating the knowledge of the Anglican expression of the Catholic Faith. Such means as the following might be used: conferences, congresses, sectional meetings (with services according to the Anglican use, papers read, and general discussions), retreats, quiet days, pamphlets, tracts, articles, in Church papers or magazines, a wider use of the Society's quarterly magazine, and the other available avenues of publicity.

"Faint heart never won fair lady." The glory of God and His bride the Church is a fair prize indeed, but we must be bold, determined, and active. And our dear Lord's own words of exhortation to us ring out strong and clear: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

## A CATHOLIC PLEA FOR REUNION.

*A Catholic Plea for Reunion* by "Father Jerome" (now known to be Father Albert Gille, a Belgian Jesuit), is a very interesting, if perhaps not very important, little book. The "Church Times" refused to review it, on the ground that there was no evidence that it represented any considerable body of opinion. This may be true, and we understand that the author has already got into trouble for writing it. None the less, it has its lessons for us.

We are not concerned with Father Jerome's criticisms of the authorities of his own communion, except as they are applicable to our conditions. Two passages may be quoted: "Whereas Protestants have preserved in their worship a sturdy and manly simplicity, we show a marked tendency towards making our religion sugary, meticulous, microscopic, loading it with small devotions, multiplying saints, statues, services, and novenas. Were the Anglican and Roman rites placed on an equal footing, with liberty for everybody to attend whichever he preferred, we might find it hard to keep our congregations.

The contrast would soon class our laces, tassels, candles, flowers, garlands, and rococo furniture among vulgarities" (p. 42). "Sunday Mass, accompanied by Holy Communion, is an ancient tradition, and it is to the credit of Pius X that he succeeded in bringing back the faithful to a time-honoured duty. But the same cannot be said of the forcible imposition of weekly confession on people who have nothing to confess. Some pious authors say that the sacrament gives grace anyhow. How do they know that?" (p. 41).

For our purpose it is more important to consider the proposals which a friendly and extremely liberal Roman Catholic priest, convinced that "if only its dogma were orthodox, Anglicanism would be a system of worship that we could not afford to lose," makes for reunion. His proposal is that the Archbishop of Canterbury should become Patriarch of Great Britain (Welsh and Scottish feelings are ignored !), head of an Uniat Church under the Pope: the Anglican rites and customs, autonomous institutions, "the discipline of a married clergy if that church so desired it" (that any church should really prefer a married clergy seems inconceivable to the Roman Catholic clerical mind) should continue, but in the unity of faith and communion with Rome. "The new sees created in 1851 might be suppressed," an unnecessary concession. What is more, the Uniat Anglican Church is not to be compelled to believe more than St. Thomas Aquinas did about the Papacy, or to accept the term Transubstantiation, but merely "the more unsophisticated formula of St. Irenaeus": ("The earthly bread becomes the Eucharist made up of two elements, one earthly, the other heavenly;") provided she does not officially criticize the Catholic development towards the term Transubstantiation. "It would be a glorious test," says the author, "for the sincerity of our conviction that the faith of St. Irenaeus was exactly the same as that of St. Thomas" and of the Vatican Council.

Here is a concession indeed! for the principle of going behind Trent and the Vatican to the Fathers, even with Father Jerome's qualifications attached, is capable of wide extension. It seems ungracious to refuse so liberal an offer: but we must show why we could not accept it, for fear Anglican sentimentalists should imagine that all that is required for reunion is that Father Jerome should convert the Pope and the Curia to his standpoint.

It is with the whole Church of England, presumably the whole Anglican Communion, that Father Jerome rightly desires reunion: but he is not aware that its representatives at Malines did not speak for all Anglo-Catholics, still less for Moderates or Evangelicals. How slightly he knows us is shown by his constant reference to us as Protestants; those who accept that title will not listen to him, while those who are likely to listen (and many who are not) will be repelled by that title. This is an example of his ignorance of the enormous difficulties of his scheme. The Anglican case is, that the Roman developments in doctrine are not merely additional to, but contrary to, the teaching of Holy Scripture as understood by the Fathers. But we are not to be allowed to *deny* the Immaculate Conception with St. Thomas and St. Bernard: all that Father Jerome concedes is that we shall not be *compelled to assert* the later definitions, for the present, until we have learned their truth by association with Rome!

Unfortunately, however, there is one subject on which concessions of this kind cannot be made, and that the most difficult and delicate of all. Most Anglicans are absolutely convinced that the Pope's claim, not only to infallibility, but to supremacy or even primacy by Divine Right as successor of St. Peter, is quite unhistorical: and that the oracular infallibility of the Church (a different thing from what the Orthodox mean by the word) is not only untrue but inconceivable. The latter claim was smashed once for all by the unanswerable logic of Dr. Salmon: * the former claim becomes more unacceptable as the knowledge of historical criticism becomes more widely spread. The "Anglican Church" is not "hesitating before the supreme act of faith" (p. 75); she is determined never to accept claims which are as certainly false as anything in this uncertain world can be. When we admit that the "Anglican Church" has always accepted the primacy of the Roman See, we mean that she has always accepted that primacy as of merely human origin, not on the basis of the alleged Petrine privileges, and as a primacy of honour only, not of jurisdiction. "Responsibility," the word used by Father Jerome, is ambiguous: the Archbishop of Canterbury's primacy

* G. Salmon, Infallibilty of the Church (1888).

among Anglican bishops is "responsible." But Father Jerome means more than that: "The Pope is the deciding factor; his decision must be final" (p. 62). On this point the Orthodox Church is as intransigent as we are: the Divine Right of the Roman Primacy is contrary to the Orthodox Faith. Moreover, there is a fatal weakness in all schemes for an "Uniat" Church of England. The rights of Uniat Churches are mere privileges dependent upon the Pope's will. Granted that the English Church consented to become an Uniat Church under a Patriarch of Canterbury (Father Jerome speaks of "its ancient patriarchal rights being restored" (p. 73), which disposes of the familiar argument about the "Western Patriarchate"!) what guarantee have we that any of the concessions granted would be permanent? A change of policy at Rome might sweep them all away, either at a blow or more probably one by one. Anglicans would be carefully taught, as Eastern Uniats are with far less justification taught, to despise all that is specially Anglican: they are being taught that now, in some parishes! how much more if they were subject to Rome! Father Jerome reminds us that Pius VII suppressed one hundred French Sees in deference to the French Concordat. What is to prevent a future Pope from suppressing the Uniat Archbishopric of Canterbury, transferring the see to Westminster, or reducing it to a mere bishopric, as has actually been done with Mainz, the See of St. Boniface, once the Primatial See of Germany, now a simple bishopric?

No, Father Jerome: we fully appreciate your friendly spirit and your really big concessions, but "in vain is the net spread in the sight of any bird." We shall not go into the battle with materialism and atheism with our hands tied by the Roman doctrine of oracular infallibility of Councils and Popes: we shall not surrender the substance of self-government for the shadow of Uniat privileges. We believe that we are responsible to God for the truth and freedom which He has given us. We are willing to make any act of penitence and humility for our real sins and errors: but our refusal to accept the Papal dogmas and the Papal claims is not among them. We do not believe that this is the road which the Providence of God intends us to tread: and it is in no spirit of pride, but of humble thankfulness for the preservation of our Catholic heritage, in spite of all our sins and defects, that we insist, as the first condition of reunion with any part of Christ's Church now separated from us, on the words of the Bonn Agreement of 1931: "Each Communion recognizes the Catholicity and independence of the other, and *maintains its own.*" C. B. Moss.

## CORRESPONDENCE.

To the Editor of the *English Catholic.*

Sir,—I am very interested in Mr. E. G. Benson's article on "Public Baptism" and would venture to agree with most of it. But where there is an average of eleven baptisms a month, if Baptisms were celebrated at Evensong on one Sunday in a month, either that service would have to be unpopularly long, or the sermon would have to be abbreviated. We have found here that where *both* parents are communicants, they appreciate having their child baptised at Evensong after the second Lesson, and we have baptised adults at that time too: I am sure it is a valuable thing to do. We do omit the Apostles' Creed, having just used the Baptismal Creed: and we have a simple but dignified procession to the Font.

Mr. Benson says of our present practice that "no missionary overseas would adopt (it) for his converts." We might put it stronger than that: do missionaries baptise the children of pagans as we do? When is some Bishop going to give a lead to his clergy, and forbid them to baptise children who have little chance of being brought up in the Church in any real sense? If parents have no idea of the Church, let the children be baptised later when they have been prepared for it and for their Confirmation: we are allowing the Holy Sacrament of Baptism to be superstitiously used; in my experience more than fifty per cent. of parents bring their children to baptism not because they want for their children the blessing which God gives, but because they fear that evil may result if they don't bring them; and that is twisting the Sacrament round into superstition.

The great leaders of the Oxford Movement suffered obloquy and persecution in restoring to its proper prominence the Sacrament of the Altar; are we sufficiently their successors to be ready to suffer equally in restoring likewise the Sacrament of Initiation? Until we refuse to baptise indiscriminately, we are "casting our pearls before swine."

I am, Sir,

Yours truly,

*S. Barnabas,*
*Downham, Bromley, Kent.*

James Capron.

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